

A Note on the Antiquity of Chittagong, compiled from the Tibetan works Pagsam Jon-Zań of Sumpa Khan-po and Kāhbab Dun-dan of Lama Tārā Nātha.—By SARAT CHANDRA DAS, C.I.E., Rai Bahādur.

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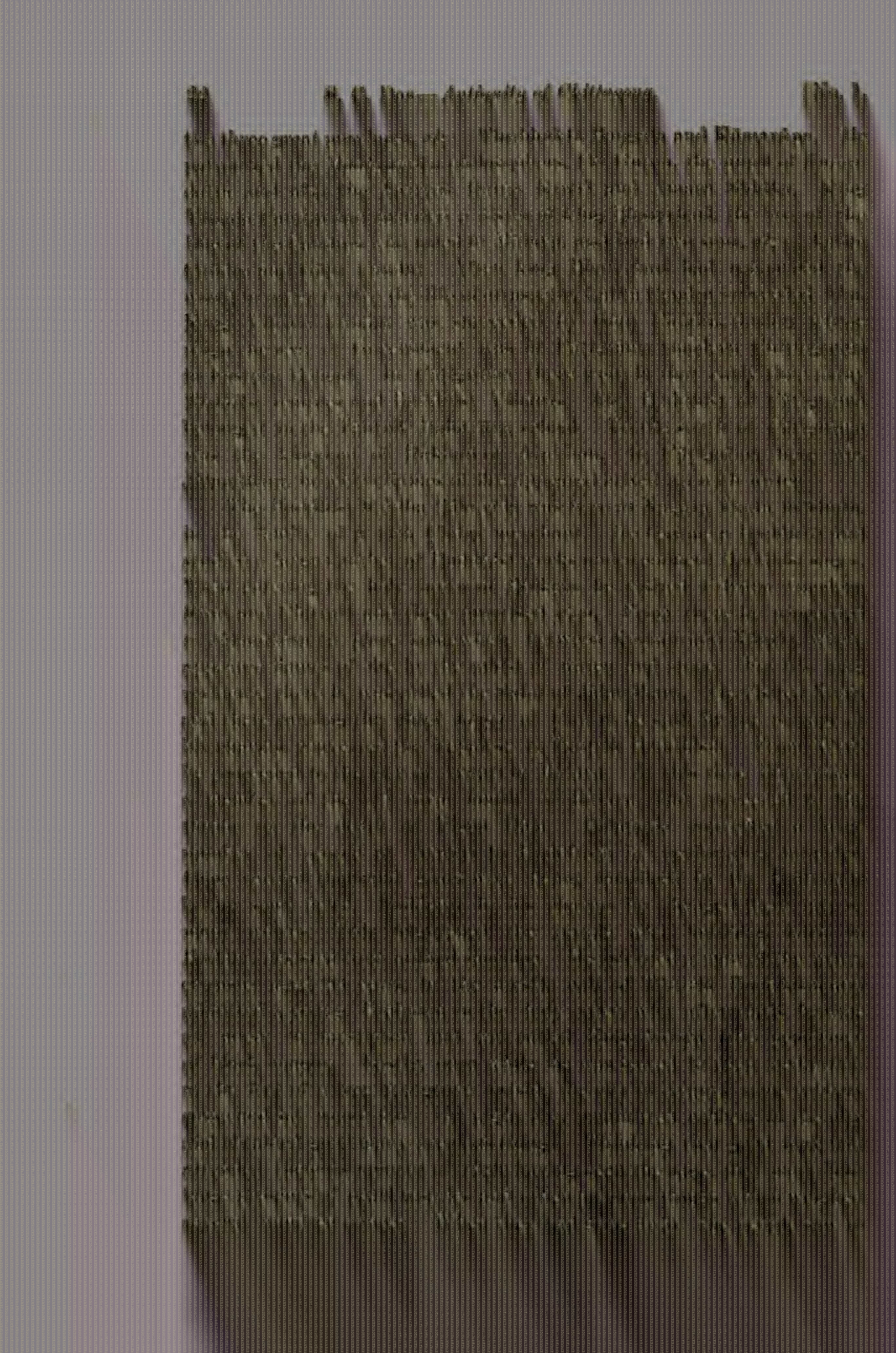
About the close of the 6th century A.D. when Çrī Harṣa reigned in Kaçmīr,¹ in the north, the brother of king Prabhāsa, named Çākyabala, brought under his sway the country between Haridvāra and Kaçmīr. He accepted as his spiritual teacher Ācārya Vasumitra, the author of the commentary of the Mabākōça and also of the works on the religious theories of the eighteen sects of the early Buddhists. In the south Dēva Çrama, a pupil of Dharma Rakṣita, who had written the *Mūla Prajñā Tikā*, gained the victory in a disputation with some *Tīrthika* (Brāhmaṇa) Pandits, and succeeded in converting king Sālavāhana to Buddhism. Afterwards in the reign of the fifth Siṃha, the Tīrthika teacher called Dattatri appeared.² Shortly afterwards the Brāhmaṇa Pandits, called Kumāra-lila and Kaṇāda, defeated the pupils of the Buddhist sage Diṅ-nāga and others. When Çamkar-ācārya, who, it is said, could see

¹ དེ་ནས་ཤི་མའི་རིགས་ཀྱི་ཕ་ལའི་ཐུག་པོ་བརྒྱ་བཞི་རིམ་པར་བྱུང་ཞེ། དེ་ཅས་ཁ་
ཚུར་གྱི་ཀུར་ལ་དེ་ལྟ་ས་ཐུག་པོ་ལྷན་བསྐྱུང་དོ། (Pagsam Jon-Zań, 110.)

Then the Pāla dynasty of the solar race (*Sūryavaṃça*) consisting of fourteen kings came in succession. At that time in Kaçmīr there ruled Çrī Harṣa Dēva.

² (སེང་གེ་ལྷ་པ་) ཅུས་ཕྱི་མྱ་ལྷན་ལ་ཡེ་ལ་དེ་ཤིགས་མེད་ཕྱོགས་སྐང་སོགས་ཀྱི་ལ་
སྐྱོས་ཀ་ལུ་དང་ལྷོར་བརྟུན་པ་ཕྱི་རྒྱུད་རྒྱུ་ལྷན་ལ་མེད་ལྷན་ལ་དམའ་བ་བྱུང་ཞེ། དེ་ལ་སེང་གེ་ལྷ་པ་ལ་
ཅུས་ཕྱི་མྱ་ལྷན་ད་དྲི་ཤི་དང་མ་རྒྱ་དེ་ལྟ་ཀམ་ལ་འདོད་ཅུ་མཐོང་བའི་སྟོ་ས་ལུ་ལྷུ་ཅ་ཅ་ཞེས་
གསེས་བྱུང་ཞེ་ཕྱི་མ་ལྷན་ལ་ལུ་འོང་ཚེ་ཀང་པ་ལམ་ཀས་ཚེས་གཞི་ལུ་ལྷུ་ལོ་ལྷེད་ཤིར་
བས་དེ་ཀམས་ལྷོང་ཞིང་དེ་ལྟ་བུ་ལྷན་ལ་ལྷུ་ལྷན་ལ་ལ་འཇུག་དགོས་བྱུང་ལ།

(Pagsam Jon-Zań, 105.)



Thrice the same interrogation was made, to which the same reply was given. Then “that *tattva*, *i.e.*, the perception of *nothingness*, is the way to immortality,” said the sage. The king did not perceive the truth, and suspecting the sage to be an imposter, ordered him to be buried alive. A pit was dug in the ground, into which the sage was placed. The ground was then covered with the dung of elephants and horses. It was then fenced with thorny trees, so that nobody could take him out. Twelve years after this event his pupil Kṛṣṇ-ācārya, when proceeding to the place called Kadali Kṣētra, visited Cāṭigrāma. His two pupils Badala and Mahila at his instance shewed some miracles to the king, and impressed him with the extreme holiness of their teacher. Being likewise asked for the secrets of immortality by Gōpī Candra, Kṛṣṇ-ācārya whispered into his ears the same *mantra* which was given him by Bālapāda. The king, remembering it, said he had heard the same thing once before, and told the same story. Kṛṣṇ-ācārya informed the monarch that nobody else knew the *mantra* except his own *Guru*, *i.e.*, Bālapāda, the sage of Jālandhara whom he had buried alive. The king became penitent and greatly frightened. They both went over the grave and exhumed the sage. Being in a state of suspended animation in *yōga*, he was alive. He complained of extreme hunger and thirst, having had no food or drink for twelve years. When brought out, he rested his two arms on the heads of Kṛṣṇ-ācārya’s pupils, named Dhama and Dhuma, and took some food. The king prayed for forgiveness, which was granted to him on condition that he renounced the world and adopted the life of an ascetic. After staying for six months in Cāṭigrāma in a cavern in the hills, he proceeded to Rāmēçvar-ārāma in the south of India.

Cāṭigrāma was an important city of Bengal in that early period. The country to the south of Tripura and north of Rakhan (Arakan) was Ramma (Sanskrit *ramya*), the land of the picturesque sceneries. It was the headquarters of Buddhism after the decline of Nālanda. In the city of Cāṭigrāma or Cāṭigāō there was a large Buddhist monastery called Paṇḍita-Vihāra. There the Buddhist Pandits used to hold religious controversies with the *Tīrthikas* (Brāhmaṇas.) Once when a disputation took place, the leader of the Buddhists, at the suggestion of an old woman, wore a cap pointed like a thorn, at the time of the controversy. He came out victorious.⁸ To commemorate that

⁸ དེ་རྩལ་ལུང་ག་ལའི་ཚེ་དེ་གྲོ་བའི་ཐོང་ཁྱེད་ཀྱི་པམ་ཐི་ད་པི་ཏ་འ་ཞེས་པའི་གཞུང་ག་ལ་ཁང་རྩ་མུ་ཐེགས་པའི་མེལ་བ་ཞིག་ལུང་བའི་ཚེ་མཁ་མོ་ཞིག་ག་ལ་ལ་ཉམ་མས་ཚེ་འ་མ་ལྟ་བུའི་ཚེ་མཁ་ཐེ་ལུ་ཐེན་མས་ཚོད་པས་ཐུག་པ་ལས་པམ་ལུ་ཚེ་འིང་དའ་འོ།

(*Pagsam Jon-Zań*, 109.)

triumph, the Buddhists of Magadha kept up the use of the conical pointed cap. In Tibet it is called *Pan-shva* (*pan* 'Pandit' and *shva* in Tibetan 'a cap'), meaning 'the Pandit's cap.' The Lamas of Tibet, who belong to the Mahāyāna School of Magadha, use the pointed cap on all religious occasions. Marco Polo, the Venetian traveller, took a model of the *Pan-shva* from the grand Lama of Tibet who visited Peking at the invitation of the great Emperor Kublai *Khān*, and presented it to His Holiness the Pope.

About the middle of the 10th century the great Buddhist Tāntrik sage Tila-yōgī⁹ was born in Cāṭigāḍ. The hierarch of Magadha, Naratōpa, visited Cāṭigrāma and took vows from Tila-yōgī. Marpa Lochava, the founder of the red hat school of Tibet, was a pupil of Naratōpa, and Milarapa, the renowned *Siddha* (saint) of Tibet, was Marpa's pupil.

In 1200 A.D. Pandit Čākya Čribhadra of Kaçmīr visited the great monasteries of Ōḍantapuri and Vikramaçilā. He witnessed the destruction of those Vihāras by the *Turuška* (Muḥammadan) army and the wholesale massacre of the monks. He fled to a place called Jagadhala in Ōṭivisa (Orissa), when further ravages were being done to Buddhism in Magadha by the *Turuškas*. Three years after, in 1203, he visited Tibet, and there introduced the system of initiative vow which is called *Panchan Domgyun*. Some of the Buddhist Pandits of Magadha fled towards Nēpāl, to the south-west and south, and also towards Arkhan¹⁰ (Arakan), Muñad (Burmah), Kambōja (Cambodia) and other places. From the rise of the Sēna Dynasty to its downfall, when under the orders of Lawang Sēna (probably Lakṣmaṇa Sēna) some Buddhist Bhikṣus served as messengers, the country called Antara Vidēha was overrun by the Tīrthikas, Mlēcchas and the *Turuškas*.

About this time some foolish Yōgīs, who were followers of the Buddhist Yōgī Gau-rakṣa, became Čivaite Saṁnyāsīs. There remained only

⁹ ལྔ་བ་དཔོན་ཏི་ལི་པ་ནི། ཤར་ཕྱོགས་རྩ་ལྗོངས་པོ་ཞེས་པའི་བའི་གྲོ་མཚན་ཕྱིར་དུ་བཤམ་པེའོ།
རྒྱ་ནག་གུ་ཕྱེས་དེ།

(*Kāhbab Dun-dan*, 33.)

¹⁰ གང་གྲོ་དང་ཡ་ལྷ་ཀྲི་བའ་ཕྱི་ཞམ་ཀྲ་ལི་དེ་ཅ་ཏུ་རྩམ་གོ་ཐྱལ་པོ་ལྷ་བ་དང་གྲོ་
མ་ལ་སོགས་ཕྱི་ཏུ་རྩམ་གོ་ཐྱལ་ལྷ་ཀྲ་གྲུ་ལམ་ཕྱོད་ལ་ཏེ་དམག་མ་གྲོ་ཏུ་ཏུ་ཀས་ལུ་
བསོམ་ཞིང་ལོ་དཀྱི་ཏུ་རྒྱ་དང་བི་ག་མ་ལྱི་ལ་བསོམ་ཅིང་རབ་བྱེད་བ་མང་པོ་བསད་རྟི་ལྟོ་
ཏུ་ལི་ཤར་ལོ་ལི་ཤེ་ལྗོངས་པོ་ཞེས་པའི་བའི་གྲོ་མཚན་ཕྱིར་དུ་བཤམ་པེའོ། གཞན་དག་

(*Pagsam Jon-Zań*, 112.)

times Rāja Babla Sundara sent a number of Pandits to the Siddha Çānti Gupta, when he was residing in the country of Khagēndra in Dekhan. They returned with a large number of *Mantra* works to Cāṭigāō. His four sons, Candra Vāhana, Atita Vāhana, Bāla Vāhana, and Sundara hachi, patronized Buddhism. The first reigned in Rakhan (Arakan), the second ruled in the land of the Cakmas (Chittagong Hill Tracts), the third became the king of Muñad (Burmah), and the fourth ruled over Namgata (the Hill Tracts of Assam, Kachar and Tripura). Babla Sundara, it seems, was the king of Tripura and Cāṭigrāma (Chittagong).¹³

With respect to the 'Pandit's cap' (*Panzva-rtse riñ*), mentioned above (page 25), the following information is available.

Dr. Waddell in his work on "The Buddhism of Tibet" has given a very interesting description of the Lamaist hats and cawls. "The majority of the hats, he writes, are of an Indian type, a few only being Chinese or Mongolian. The two most typical hats are believed by the Lamas to have been brought from India by the Buddhist Saint Padma Sambhana, the founder of Lamaism, and his coadjutor, Çānti Rakṣita, in the eighth century. And both of these hats are essentially of an Indian pattern. The red hat, of the great Pandits *Panchen zva dmar* is alleged

¹² འདི་འདས་ཀས་ས་འབྲུག་འདིའི་བཀྲ་ལོ་ལུ་མ་བརྒྱ་སོང་རྟེན། ཕྱིས་ལུ་ཨོ་དི་བི་
ཤར་ཚོས་ཐྱུ་ལ་མུ་སུ་ཀ་ད་དེ་ལྷ་ཞེས་པ་མ་ག་དུའི་བཀྲ་དབང་བ་ཞིག་བྱུང་ཀས་བཟུམ་པ་
རྒྱུ་མཚན་དེ་འདི་འདས་ཀས་ད་བཀྲ་ལོ་བརྒྱ་དང་དེ་ཀ་བརྒྱ་སོང་དོ།

(*Pagsam Jon-Zañ*, 133.)

¹³ ཤར་རྩ་ལྷུ་ཀས་ཐྱུ་ལ་བཟུམ་དཀྱིལ་མ་ག་དུ་བཅོམ་ཀས་མཁས་པ་མང་པོ་སོ་སྲིད་
ཕྱོག་རྩས་ཀས་དེར་རིམ་པར་ཐྱུ་ལ་པོ་ཤོ་བ་ཇ་དང་སོང་ཅེ་ཏི་སོགས་ཐྱིས་ཚོས་གཞུ་
མང་པོ་བརྒྱལ་བ་དེ་ཕྱིས་ལུ་འདྲ་ཐྱུ་ལ་བཟུམ་དཀྱིལ་མིང་བོད་རྩ་འོང་བའི་པམ་ལི་ད་བ་ཀ་ར་དུ་
སོགས་ཐུང་དེ་ཀས་ཕྱོག་ལ། རྩས་ཐྱིས་ཐྱུ་ལ་པོ་བལ་ལ་ལུ་ཀ་དུ་རྩས་ལྷོ་ཁ་གཞུ་འདི་ལུ་བ་
ཚམ་ཞི་བ་ལྷས་པའི་རྒྱུང་རྩ་འབྲེ་མིང་རྩ་པམ་ལི་ད་མང་པོ་བཇུངས་ཀས་ལྷུ་གས་མང་རྩ་ལྷུ་ཀ་
འདས་ཤིང་། ར་ཁང་རྩ་འདི་སྲུ་ཚིག་རྩ་ལྷ་ཀ་ཀ་དང་། ཚིག་མར་ཨོ་དི་ད་ལྷ་ཀ་ཀ་དང་།
ལྷ་ཀྱང་རྩ་ལུ་ལ་བ་ཀ་ཀ་དང་། ཀམ་ག་ལུ་ལྷུ་རྩ་ར་ཀ་ཚི་ཞེས་པས་བཟུམ་པ་མཚན་ལ།

(*Pagsam Jon-Zañ*, 124)

to have been brought from India the foundation of Lamaism. Its shape is essentially that of the ordinary cap used in the colder parts of India during the winter, with lappets coming over the cap and the nape of the neck, which lappets are folded up as an outer brim to the cap in the hot part of the day. Such a cap is often worn by Indian ascetics when travelling in the winter time. It is quite probable that this kind of cap was introduced either by Padma Sambhana, Çānti Rakṣita or Aṭiṣa (Dīpaṃkara) into Tibet from Magadha. From the account of the origin of the *Pan-zva rtse riñ* (called in Waddell's list *Panchen sneriñ*) quoted from *Paqsam Jon-zañ*, it appears that the Buddhist *Yōgīs* and Pandits used caps either during their residence in the monastery or at the time of travel. It is very probable that the cap originated in Udyāna, the country from which both Padma Sambhana and Bālapāda came. The latter or earlier Buddhist Pandits who visited Cāṭigrāma must have introduced the use of caps among the Buddhist Pandits who were called *Mahantas*. Pilgrims from Kaçmīr and the Panjab still visit Sitākuṇḍa which has been a holy place both to the Brāhmins and Buddhists from very early time. In describing *Panchen sneriñ* Dr. Waddell observes:—It is only worn with these longtails by the Dalai Lama and Panchen Lama, the Gaḥdan Khri-rinpo-chē, and the Tibetan Lama King or regent, during the assembly mass and empowering. *Pan-zva rtse riñ*,¹⁴ that is the Pandits cap with long or pointed top is generally made with the top point bent a little like a thorn of a rose, symbolical of penetration and piercing.

The name Paṇḍita Vihāra and the story of disputation with the *Tīrthīkas* (Brāhmaṇas) goes to show that Chittagong was place of learning sixteen centuries ago if not earlier still.

¹⁴ *Pan-zva rtse riñ* means the long pointed cap of the Pandits. *Pan* or *Panchen*, means great Pandits, *zva* cap, *rtse* 'point' (Skt. *agra*), and *riñ* 'long.'